



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

without modifications many of the conclusions reached, the method of approach to the subject is extremely valuable. Any serious attempt to give perspective to a science of such vast practical importance in the shaping of our new self-conscious civilization is a contribution to the literature of the subject.

J. P. LICHTENBERGER.

University of Pennsylvania.

MACGOWEN, J. *Men and Manners of Modern China*. Pp. 351. Price, \$3.50. New York: Dodd, Mead & Co., 1912; GILES, HERBERT A. *China and the Manchus*. Pp. viii, 148. Price, 40 cents. New York: G. P. Putnam's Sons, 1912.

In the great multitude of books called forth by the recent increase of interest in China, these two are somewhat decidedly superior to the average in real value. Mr. Giles has succeeded in sketching the career of the Manchu conquerors with a picturesqueness and clearness which give to the study a certain fascination, notwithstanding the brevity of the statement. Mr. Macgowen has shown an appreciation of facts that are significant to a serious student of human society,—facts which serve to suggest once more the fundamental uniformity in the social evolution of widely separated peoples. He brought out, for example, the theory of law that all land is the sovereign's, that the *patria potestas* prevails with a Roman severity, and that the atonement even for murder by a money-payment to the relatives of the victim is in force. A striking passage describes the system of governments through successive links in a network of responsibility from the neighborhood group to the emperor and the God of Heaven.

The Tipao—chief of a ward or township—must know intimately each person's occupation "what he is doing either by day or night, what scheme his brain is plotting, and what are his sources of private income . . ." The Tipao "has a large amount of arbitrary power, for he can refuse to allow persons of doubtful reputation or uncertain means to reside within his jurisdiction." He himself is liable to be punished if he fails to prevent something that has taken place in the district that it was utterly impossible for him to know about. Above him is the county magistrate, and beyond a succession of officials, each responsible to the one above. The emperor is accountable to heaven, so that when he is conscientious, heaven sends down blessings, but pestilence and famine are the results of his failure of duty. "The visible machinery that is composed of living men is like a huge net, the meshes of which are spread with never-ending entanglement, and which bind each successive grade and division of society, one to the other, by the mysterious bond of 'Responsibility.'" "The profound belief that heaven is the final court of appeal when misgovernment has driven the nation into revolution has no doubt tended to keep alive the democratic spirit which lies deeply imbedded in the Chinese heart."

Twenty-five chapters describe vividly as many phases of Chinese society—religious, literary and economic. In fact, there may be suspicion at some points that the impulse to entertain has given rise to some little exaggeration. Thus it may be doubted whether in any literal sense "the Chinese prefer oblique methods to direct ones."

A. P. WINSTON.

Pearre, Md.